

JOLIET JUNIOR COLLEGE  
ORAL HISTORY PROGRAM  
REVEREND CHARLES HOLSTON

R  
977.32  
H742o

# **For Reference**

**Not to be taken from this room**

R  
9 77.32  
H 7420

## TABLE OF CONTENTS

Role of the Church in the 1930's -----	5
Discrimination and Segregation -----	8
First Black Policeman -----	12
Mayor Janke: A Change for the Better -----	13
Formation of Black Ministerial Alliance -----	14
Pulpit Exchange and Brotherhood -----	15
Problems in Schools and Housing -----	16
Discipline: Black vs. White -----	18
Strike-Breaking and Sit-Down Strikes -----	19
Deceptive Practices in Building -----	20
More on Housing -----	22

JJC  
11-19-75  
JOLIET JUNIOR COLLEGE LIBRARY  
JOLIET, ILLINOIS



INTERVIEWEE: Reverend Charles Holston

INTERVIEWERS: Robert Sterling and Andy Brown

STERLING: This is an interview with Rev. Charles Holston for the Joliet Junior College Oral History Project by Robert Sterling and Andy Brown at Mount Zion Baptist Church on November 25, 1972, at 11 o'clock a.m. Why don't we begin by your just telling us a bit about your early life, where you were born and how you happened to come to Joliet.

HOLSTON: Let me think on that. I don't like to retract anything. Do you understand what I am saying? Not that I am hiding anything, but I just wonder about some things. What else do you want?

STERLING: When did you come to Joliet?

HOLSTON: 1935.

STERLING: And you were pastor of what church?

HOLSTON: It was called Mount Olive Baptist Church, 116 South Chicago Street.

STERLING: How long were you pastor there?

HOLSTON: Fifteen years.

STERLING: During that time, the late 1930's, how would you describe the black community in Joliet? What did it consist of and how has it changed?

HOLSTON: There were very few blacks here at that time. . . What else do you want to know?





STERLING: How was it any different than today?

HOLSTON: In what areas?

STERLING: Well, let's say black churches. Were the churches any different then than today?

HOLSTON: What do you mean?

STERLING: The role of the church in the community, has it changed?

HOLSTON: In those days there was Mount Olive, Second Baptist and Brown's Chapel. The two Baptist churches seemed to have majored in community activities through the leadership of Reverend Teemore King (he passed away in 1956). He and I were quite militant to the extent that we were called Communists. The government had the FBI to watch us.

STERLING: Was that in the late 1930's?

HOLSTON: About 1935 up until 1956. I'll give you a specific reason or incident. The treasurer of our church, George Harris, knew a young, colored man who was an FBI man. He came down to visit his friend, and we had dinner together. We asked what he was here for. He said he had business down at the arsenal, and we sat there and talked. Later on, after the was was over, a lady who was the cook for the head man down there at the arsenal said they had come down there to watch King and myself because we raised so much hell about racial activities. Now these are facts!

STERLING: What kind of hell did you raise?

HOLSTON: You asked what was then the role of the church, right? And





this is what we interpreted as the role of the church, particularly as it related to the leadership. We had to give the people leadership in the community. First of all, when the plant opened up, there was nothing but cornfields there. There were two men in our church working; the rest were on relief. We were trying to find employment for our people. So we went to Mr. Rogers who happened to be the head of the employment office. You know what happened -- they gave us the run-around.

STERLING: They did that then, too?

HOLSTON: They sent us to the union, and the union sent us back again. So we were quite persistent. (I am giving you the background). They thought that anybody who would do that was a Communist. Anybody that opposed the power structure then were Communists. That's quite interesting, but we did. So finally Mr. Rogers said to come back in two days; so we did. The first 90 black men hired there were hired under those conditions, off of WPA down there. Of course, we availed ourselves for whatever information or resources that were available. So, it happened to be we gained quite a sum of attention in the community, nothere, but nationally-so, including Mr. Foster; and he happened to be a Communist. Can you relate to that?

STERLING: You said that one of your functions as a minister was to look for work for your men. This was during the Depression, wasn't it?

HOLSTON: Right.

STERLING: How did the New Deal help the people in Joliet, black people -- did it?

HOLSTON: Black people. . . Well, so far as relief was concerned, yes.



Digitized by the Internet Archive  
in 2020 with funding from  
Joliet Junior College Library

<https://archive.org/details/holstonreverendc00joli>

STERLING: There were black men on WPA?

HOLSTON: Well, they couldn't let them starve to death.

STERLING: Was there any discrimination?

HOLSTON: Oh, obviously so.

STERLING: Could you describe it a little further than that?

HOLSTON: Let me pinpoint this. Here's John Doe recently come from some part of the other world. He can scarcely speak English. A victim of circumstances got this college student on WPA. This fellow would be set up as my foreman. You understand what I am saying? But this foreman would have to come to me to get information; yet, he's my boss.

STERLING: Were you on WPA?

HOLSTON: No. That is another story. Single men couldn't get any help. They had what they called private charity, and that led Roosevelt into what we've got now. I used to go to Chicago to the First Baptist Church, and the man there was quite noted for his relief activities. He gave us some ideas as to what to do.

STERLING: Do you recall his name?

HOLSTON: I am trying to recall his name, but it's gone. He was quite an outstanding character, a white person. We had a chat, and he explained to us that that was our role -- to get information wherever we could to make conditions better for our people at the time. Is that what you wanted? Like the little boy who asked his father, "Why does the painter always show the hunter as victor over the lion, and the hunter always



got his foot on top of the lion?" He said, "Wait until the lion starts painting pictures." And this is my gripe. I want to compliment you. You are getting both sides of the story now.

STERLING: We're trying to.

HOLSTON: You can't get it any other way.

STERLING: Did you have any young black men from your congregation go to World War II?

HOLSTON: Definitely so.

STERLING: How did they describe their experiences?

HOLSTON: Hell.

STERLING: Did they talk much about segregation in the Army?

HOLSTON: Just like on the airplane carrier today, the same identical thing the boys are getting now, only World War II was worse. You had all white officers, no black officers. Two or three men from our church came back and said the same thing. They caught hell.

STERLING: Did any black men resist going to the war because it was segregated and they didn't really believe they were fighting for a world of democracy?

HOLSTON: Now you are preaching my language. /Laughter/ Yes, we had here at Camp Des Plaines on Route #6, (that's where the MP's were trained for war) a black captain, a chaplain named Hawkes. He's alive now, out at the Second Baptist Church in Evanston, right in the heart of







Evanston with a modern church with all the various facilities. And, of course, we were quite elated to see a black officer; so we lionized him. He said that next to him in his barracks was a white captain who was a chaplain who formerly pastored a famous church of this country in Savannah, Georgia, the First Baptist Church there. I forget what time he knew the officer; but he said, "When you were in Georgia, did you ever think that you would lay in the bed next door to a black man?" Do you understand what I am saying? . . . And there were certain restaurants who wouldn't serve us in town. Among them was the Bonded. They just wouldn't serve Negroes. So the boys heard it; and one said, "Rev, with this old monkey suit on (military uniform), I'd just as soon die here as over there." Does that give you the picture of their attitude? He said, "Tell us where these monkey places are where they don't want us." And I just happened to tell them. I tell you this is what happened -- they went there for the purpose of breaking it up, and they tore it up.

STERLING: Where was that again, where they went?

HOLSTON: The Bonded is at Marion and Chicago streets on the northeast corner. That is where the restaurant was and the gas station. They went in there; and the man said, "We don't serve so-and-so's." That gave them the opportunity to do what they wanted to do. And we had a young riot there. The Chief of Police at that time was Fornango. That's what took place. They went in there fighting as soldiers. They said, "I don't mind dying here with this monkey suit on." You asked about the role of the church and racial attitudes towards the war -- this is it so far as Joliet is concerned. And what happened? Of course, the police came down; and they argued away. I remember a little, short fellow who I



thought looked like a sergeant. He said, "Get back, chap; my .45 is big as yours." And they stepped back. They were just simply told. The black sheriff, his name is Sherman Davis, and they ordered him to come down for this disorder. You know what he did? He went the other way. Quite often we used to discuss it. He said, "I wouldn't think about running 'coons' out of the Bonded." (He called us by what we called each other). They got after him about it. He said, "I thought you told me to go over there." He wasn't going down there, because they would have eaten him up, too. Does that give you what you want as to the role of the church and the attitude of the people at that time?

STERLING: This was in the early 1940's, this incident?

HOLSTON: Yes.

STERLING: Were there any black policemen in Joliet? How did the black community accept black policemen in the 1930's and 1940's?

HOLSTON: Well, at that time, as I told you, there were two ministers here and we were quite militant. We raised hell until we got one. But Chief Fornango told us, the two ministers, (we had no NAACP at that time) that Joliet was not big enough to have Negro coppers. Is that clear enough for you? Does that give you what you want?

STERLING: When was the first black policeman hired?

HOLSTON: Oh, I tell you what you might do to get the exact information. You can call John Holmes who was the cabby. He was a black Republican -- not a black Democrat -- of an independent group. Their records will show when the first policeman was hired. This was during. . . now there might



be others prior to this one. . . but I'm talking about this time we had none.

STERLING: You said Holmes was the . . .

HOLSTON: No, no, he was the president of the group; and their records will show when.

STERLING: What was the name of the group?

HOLSTON: Call Holmes, and it would be quite informative to interview him.

STERLING: This is John Holmes?

HOLSTON: Yes, he was the president of the group; and whatever we got, it was through this fighting pressure at that time under Mayor Janke. And the directory would show when he was Mayor. I am suggesting that you interview him for some political information on what took place.

STERLING: Do you recall the name of that political group that Holmes was president of?

HOLSTON: I don't want to record something that is inaccurate, but he would be glad to give the exact information. The minutes he has got verify what took place.

STERLING: Were you involved in that group yourself?

HOLSTON: Oh, yes. The two black pastors, but we didn't want to head it. But the members of our church, we got behind and pushed. Whatever they did, we had a prior knowledge of. It was also announced from the pulpit Sunday morning, and there was no division whatever then. Sometime I would like to use the text for then and now about Jacob. We were one







then, but it is different now. What other information do you want along that line?

BROWN: You mentioned Mayor Janke that had the first black policeman under him.

HOLSTON: I would not say it was the first, but we did not have any then. There may have been one prior to that, and Holmes would be able to give you the facts as to whether. . . seems to me there had been one way back there someplace.

BROWN: Did conditions start to improve here in Joliet for blacks once Mayor Janke was in?

HOLSTON: Definitely so. That was the upturn, and that was his defeat for what he did for us. Holmes can give you some factual information. His secretary has the minutes and all that stuff, and I think you will be able to get something from him.

BROWN: Do you remember what years he was in office?

HOLSTON: When Janke went out, he was succeeded by Hennessy. Hennessy was succeeded by Berlinsky and Berlinsky is in his twelfth year. Let me count them. . . This was during wartime.

STERLING: I know you don't claim to be an expert on national politics, but I would like to know how the black community in Joliet viewed Franklin Roosevelt, Harry Truman, and Eisenhower. National politics had to affect Joliet.

HOLSTON: Nationally, we are guilty of voting "in block;" nationally, whether on this side or that side. Under Roosevelt, when I came here, I



was a Republican then. I wasn't able to influence at all; they went with the man who fed their stomach. There was a little, jocular lady who said, "I have seen four Presidents in all since I've been living, and this is the best President we've ever had. I have never had a President who would bring my grub to my door." /Laughter/ That gives you a pinpoint of what they thought of Roosevelt then and now. As you may know, I have become an Independent. I don't follow the party lines -- I follow the issues as expounded by a man with some prior development that could show that he means what he says. Truman, we largely regarded as . . . a professional politician. He would talk one thing and do another. When the civil rights business came up, he was for it. When it came time for them to vote on it, instead of staying in Washington trying to push it through, he went on vacation somewhere else. Do you follow me? This was the way that many of the thinkers and the Ministerial Alliance in Chicago we attended. By the way, we have a black Ministerial Alliance; it grew out of this one thing. Rev. Teemore King and myself participated in anything that the ministers had on an equal footing. Each minister had a certain responsibility, and among them he had to give a morning's devotion for a week over the station WJOL; and we shared that. We assumed that the white ministry meant everything they said along the social lines. And we were bringing our complaints to the Ministerial Alliance. One of the ministers said, "I'm tired of these fellows bringing their gripes here. They ought to leave them at home." They let us know they weren't concerned about our problems. So since that was their attitude -- they weren't concerned about our problems (then or now) -- we formed a black Ministerial Alliance of our own for that reason. This is quite interesting.



STERLING: Were white churches and white ministers sympathetic to the civil rights movement, generally?

HOLSTON: This is what we called "lip service"; but when it came time to act, they did nothing. We preached in all these white churches on Sunday morning.

STERLING: Do you exchange pulpits?

HOLSTON: Yes, and not necessarily some special occasion. So happened to be the Lutheran Church on Willow Street, you know. I had service there a couple of times. Had our choir over here at Richards Street. Not necessarily exchange; down at the First Baptist and different places like that.

STERLING: Was there more of that then than now?

HOLSTON: I couldn't say whether they do that actively now. Possibly they do it in a measure in February, Brotherhood Week. Of course, that didn't happen to be Brotherhood Week. At Grace Methodist I preached a number of times for a fellow named Cole, and they called him a Communist.

/Laughter/ Wherever the blacks and whites mixed together, that was communism!

STERLING: You said you were Republican when you came to Joliet.

HOLSTON: That's right.

STERLING: You supported Hoover?

HOLSTON: Yes, foolishly. /Laughter/







STERLING: Weren't the Republicans in the 1920's, before Roosevelt was elected, weren't they particularly bad for black people? Wasn't this during "the Red Scare" and everything?

HOLSTON: Well, it was a traditional carry over. I don't share some of the liberal thinking among the black people as relates to Lincoln. Whatever freedom we had, it came then. That seemed to have had some bearing on our thinking as it relates to the Republican party. It changed under Roosevelt.

STERLING: So you are saying blacks were generally Republican up to Roosevelt because of Lincoln; and then when Roosevelt was elected, because of the New Deal programs, blacks became Democrats?

HOLSTON: Well, I'd rather not use another term because of the relief program. /Laughter/

STERLING: Even though they weren't evenhandedly run?

HOLSTON: Well, that's true.

STERLING: I would like to ask you about problems in schools and housing. Tell me about Joliet in the 1930's and 1940's, about schools for blacks and housing for blacks.

HOLSTON: These are incidents and experiences with Rev. King, and at that time, in reference to the community. During the war -- I don't want to recall the lady's name -- she succeeded in crashing the gates and became a scrubwoman there at Central High School. . . I am trying to recall the man's name who became a national character in music and for training bands.



STERLING: McAllister?

HOLSTON: Yes, that's right, "The Great White Father!" We fought for years to get Negroes in that band, and they evaded it. They didn't turn us down, but we didn't get in. I made an observation in a conference room. I said, "You mean to tell me all these years that no Negro has ever qualified to participate in the band?" Well, he couldn't answer that; that wasn't the reason. Now you know how they got in there? The same John Holmes I told you about. You ask him; his son was first. Claude Wilson's son, too, got in at the same time. It happened to be that John Holmes had some formal musical training and it was a musical family which passed over to his son and his daughter. Out of that Oran received the proper steps in music like any other formally-trained individual and went on to school in Illinois and got his Master's. Doing a marvelous job, you'd never believed it. Out there in Blue Island, ninety-five percent of the children there are white, and they call him "Professor."

/Laughter/ I'd like for this to show what the gimmick was. Somehow or another they had to be identified with the Band Parents, see, before they could get in there. These two families joined the Band Parents, and that's how they battled through or pushed it through back there. I'll never forget how they sat up there that day when Eisenhower was inaugurated. The band was there, and we were looking in the crowd to see if we could see those two little black boys marching. /Laughter/ They were first! You know Theba Foster?

STERLING: Yes.

HOLSTON: Ask Theba; he will give you some interesting stuff about it. We tried to get Theba in there as a teacher. Then they -- fact is, you know



in hiring they don't have to discriminate; they say we're filled up. What are we going to do about it? That's all. Now they began to go through certain cycles there in that particular school. Therefore, he wasn't qualified to be a teacher; and they turned him down. Repeatedly so. And he is not the only one.

STERLING: Was there much segregation in grade schools like there is now? Did things change?

HOLSTON: Well, maybe it is more pronounced and out into the open, but you had the same type of thing. Let me give you an experience to illustrate what I mean about the schools, then and now. I will never forget; I was in the study room. Coming from the South I wasn't used to sitting with white children, so I was careful. I didn't want my feelings hurt. I was kind of . . . but I had this kind of something . . . I am going to beat you in class. I used to sit in the front seat. (My family wasn't exposed to a lot of material things, so I used to cut my own hair with clippers or scissors; and that would leave spots up there, and I'd have a bald head.) A little red-headed boy, curly-haired boy, I can see him now . . . sitting in the back. Bang. Bang. (paper wads) Tsk! Tsk! Tsk! I am looking at the teacher, and Miss Dixon didn't say a thing. He hit me one more time; I looked at the teacher. She didn't say anything. We were not allowed to put paper on the floor; we were told to roll it up and put it in the wastepaper basket. So the basket was over there; and instead of going to the basket with that paper, I walked around conveniently by this boy that was sitting in the back and knocked him off onto the floor. The teacher hadn't opened her mouth to protect me. This is the type of thing Negroes had to go up







against in schools. Today, they have sense enough to know that they are being mistreated when it comes to discipline. Are you following me there? I know you can't experientially follow me, but is it clear to you what I am saying? That is what these kids are up under now; and they are resenting it, and I'm with them.

STERLING: Discipline isn't the same for everyone?

HOLSTON: No! No! And they know it. In your family, if you have a large family, sometimes the father does more for one than he does to the others. You're going to lick him. Have you had that experience? The kids can observe. Their minds are being crippled with that kind of shenanigans. You can't hold people under suppression forever without them expressing resentment in a violent way. That is what has happened all over the world. There's war between management and labor. In the early days when I was just emerging from high school, I was a professional strike-breaker because the whites wouldn't let us work with them. We caused deaths. It's more subtle now.

STERLING: You were a strike-breaker?

HOLSTON: Yes. Ride free all over the country wherever there was a strike. I took joy in it because this is what the present administration, I am saying, is trying to do. In those days management could lock the doors. If you don't take our price, get out. Then they actually locked the doors. Go through the courts; get a lawyer and the government sends troops down to protect us. That is what made Roosevelt strongly labor. Remember Governor Murphy? He is prior to you. How old are you?



STERLING: Thirty.

HOLSTON: That was before your time. Governor Murphy allowed men to start what they called then the "Sit Down Strike." They just stayed there in the plant and wouldn't let it operate, and that is what got labor behind it. That was the beginning of it. The CIO . . . out here at Caterpillar (I forgot the man's name) they had no unions then, and they were fighting to get even a company union. That was Caterpillar. Incidentally, Elmer Simms who happened to be in the Labor Department -- he is not just in there, he was drawing a salary and had no authority -- He's conducting now, supervising the election in Caterpillar, to see that there will be no racial discrimination in the voting and stealing the election. It hasn't changed; it is being supported -- I hope I am not on your feet -- supported by the national policy of the President. They would close an eye to whatever the local people wish to do. They call that "decentralizing" the central government. And whatever wrong they want to do here, white or black (may I mention this, this is my field?) -- over there, this side of your school, the whites are raising hell about the sewer and water. It backs up into their apartments, and in those areas they don't want me. I know how to use it. That's corruption. Let the big fellow do whatever he wants with federal money. You know what Mr. Travis said about shoddy houses? Do you remember any of his speeches?

STERLING: No, I don't.

HOLSTON: This is what he meant. The FHA in the subdivision, particularly



out in the fringes, guarantee to the banker money will be paid back. These contractors do not live up to what they put on the paper. People now are suffering the defects. I have actual evidence, documentary evidence, from consultants. Here's what they are doing. This is one area. This is what's happening over there. All right, we are going to put in sewers of a larger type, nothing less than 12 inches, okay? When they put the pipe in, they put in 6 inches; so when it rains like this, there is nothing for the water to do but back up. That is just one defect. It's common understanding and knowledge. Right in this area, when they buy these homes, a year after they bought them, they had to start repairing them. And under Mr. Nixon there will be no investigations. I have got a copy now, charging that they will not investigate anything. Of course, the local community is free; but then we don't have a decentralized government; that's bullshit. And in all situations like that the big boys are not guilty of righteousness.

STERLING: What about in the 1930's and 1940's? Was there a problem with housing for blacks?

HOLSTON: Worse than it is now. Well, we started under Janke. I keep myself informed, begging for them to put up public housing. We happened to have been the pioneers. The government man at that time was ready to put them up. But you see, Mayor Jones, who was a steelman, wouldn't let them come in. Berlinsky didn't want it and doesn't want it now. So it was forced on them; so they took over after they came in, and Nixon is part of it. Public housing and all that type of stuff is controlled by real estate folks. They don't want that competition. This is also why; but I don't mind, I'll face it. You know all that trash out here on Patterson Road and around there? You know who owns it? Union National







and Ray Johnson.

STERLING: Union National?

HOLSTON: Union National! I am saying it loud so that it will go on the record, and I can pinpoint the places and who owns it. All up and down Edwards Street. What white society has not learned that they own and create ghettos and maintain ghettos! That's in black and white and Nixon said, "I don't believe it." Even if I had been a Communist, I would have voted against him. Do you follow me now? This is common knowledge. That's the reason I complimented you because you're getting down to the grassroots' truth. The truth about it is and here's where our education is. I heard some lovely things about your activities over there through different ones -- Miss Bolden, she happened to want some information and one or two others. The big boys up to now have caused the Supreme Court to rule on this about public housing. They call it blight, but what is blight? I'm talking to trained minds now. Land belongs to the government, and they can use it to whatever they deem for their best interest. That's a big loophole, and that's the reason I'm raising hell now. Now, any group of men that happened to be by accident of election sitting in City Council can determine what's going to be happening in my neighborhood whether I want it or not. You know what Mr. Albert tells me? Well, we are going to study the land usage. I said that's where the nigger's in a woodpile. Do you know what land use means? -- Moving black rooming houses, which are the most lucrative income among blacks -- rooming houses. If you have got ten rooms, you've got ten automobiles and ten roomers. You know that's not going anywhere; and I happen to know that when they move them, they lose their business and



income. Barber shops, pool rooms, restaurants, hairdressers. This is our business culture. They go out. Where they going? . . . Thank God it happened to have been a federal judge's rule that stopped them. Sure enough. But Judge Parson's rule was to put people out with no place to go, and this is where we are in this town. I call it this: guided segregation. The banks will not extend any loans to us unless we go where they want us, and there is no law in the world to make them lend us money. That's the thing. That's where they are, putting people out with no place to go, raising still very serious constitutional questions. Right now, right now, you can talk to a school teacher who happened to be a statistician in that area and a teacher there. The assistant principal of Forest Park Schools had four or five white families up there, and the rest of them are black. This school is obviously a segregated school. In fact, the housing authorities voted against the knowledge of the black community leadership. Well, they're overpopulated with children, and they are forced to go to the neighborhood school. That school is overcrowded now, and they have got to bus. At the last figures 300 black students who can't get schooling in that black school have got to be sent somewhere else.

STERLING: Before we wrap up our interview, can you -- a couple of things . . . First of all, can you recall any racial problems or what we might call riots back in the 1930's and 1940's?

HOLSTON: There wasn't enough of us to have riots then.

STERLING: When did the black community in Joliet begin to grow? What caused it?



HOLSTON: War, influence, people looking for better jobs. That's black and white. They had jobs before they had a place to stay.

STERLING: Rev. Holston, we would like to thank you very much for a very informative interview.





## INDEX

- Albert, Mr., 22  
arsenal, (ammunition plant),  
6-7  
Army, 9
- Band Parents, 17  
band, school, 17  
barber shops, 23  
Berlinsky, Mayor, 13, 21  
black community (people), 5,  
7, 11, 13, 16, 23  
black churches, 6  
black officer, (Army), 9-10  
black policemen, 11, 13  
blacks, 5, 7-10, 13, 15-17,  
21, 23  
blight, (housing), 22  
Blue Island, 17  
Bolden, Miss, 22  
Bonded Restaurant, 10  
Brotherhood Week, 15  
Brown's Chapel, 6
- CIO, 20  
Camp DesPlaines, 9  
Caterpillar, 20  
Central High School, 16  
chaplain, 9-10  
Chicago, 8, 14  
Chicago Street, 10; S., 5  
civil rights, 14-15  
Cole, Rev., 15  
Communist(s), 6-7, 15, 22  
contractors, 11  
"coons", 12
- Davis, Sherman, black  
sheriff, 11  
Democrat, 16; black, 11  
Depression, 7  
discipline, 19  
discriminate, 18  
discrimination, 20  
Dixon, Miss, teacher, 18
- Edwards Street, 22  
Eisenhower, President, 13, 17  
Evanston, 9-10
- FBI, 6  
FHA, 20  
First Baptist Church,  
Chicago, 18  
Joliet, 15  
Savannah, Georgia, 10  
Forest Park School(s), 23  
Fornango, Chief of Police, 10-11  
Foster, Theba, 17
- gas station, 10  
ghettos, 22  
Grace Methodist Church, 15  
"Great White Father, the", 17
- hairdressers, 23  
Harris, George, 6  
Hawkes, Captain, (black), 9  
Hennessy, Mayor, 13  
Holmes, John, 11-13, 17  
Holmes, Oran, 17  
Hoover, President, 15,  
housing, 16, 21-22
- Independent, (political), 14
- Janke, Mayor, 12-13, 21  
Johnson, Ray, 22  
Joliet, 5, 10-11, 13  
Jones, Mayor, 21
- King, Rev. Teemore, 6, 14, 16
- Lincoln, President, 16
- MP's, 9  
Marion Street, 10  
McAllister, band director, 17  
minister(s), see pastor(s),  
Ministerial Alliance, 14; black,  
14  
Mount Zion Baptist Church, 5-6  
Murphy, Governor, 19-20
- NAACP, 11  
Negroes, 10-11, 17-18  
New Deal, 7, 16  
Nixon, President, 21-22



paper wads, 18  
Parson, Judge, 23  
pastor(s), 5, 7, 10-12,  
14-15

Patterson Road, 21  
police, 10  
politics, 13  
pool rooms, 23

racial problems, 23  
"Red Scare, the", 16  
relief, 7, 16  
Republican(s), 14-16; black,  
11

restaurants, 10, 23  
Richards Street Methodist  
Church, 15  
riot(s), 10, 23  
Rogers, Mr., 7  
rooming houses, black, 22  
Roosevelt, President, 8  
13-14, 16, 19

Savannah, Georgia, 10

school(s), 16, 18-20, 23  
Second Baptist Church,  
Evanston, 9  
Second Baptist Church, Joliet, 6  
segregation, 9, 23  
Sims, Elmer, 20  
sit-down strike(s), 20  
strike breaker, 20  
Supreme Court, 22

Travis, Mr., 20  
Truman, President, 13-14

union, (labor), 7, 20  
Union National Bank, 21-22

voting, "in block", 13

WJOL, radio station, 14  
WPA, 7-8  
Washington, D.C., 14  
Willow Avenue Lutheran Church, 15  
Wilson, Claude, 17  
World War II, 9

JOLIET JUNIOR COLLEGE LIBRARY  
JOLIET, ILLINOIS



